

were apportioning his private patrimony among members of his own family.* He was much more concerned to make handsome provision for his sons and nephews than to secure the peace and well-being of his subjects. Crispus had now been dead nine years, and the three sons of Constantine and Fausta were still young, the eldest being only twenty-one. Eusebius tells us how carefully they had been trained. They had been instructed in all martial exercises, and special professors had been engaged to make them proficient in political affairs and in a knowledge of the laws. Their religious education had been personally supervised by their father, who zealously sowed "the seeds of god reverence" and impressed upon them that "a knowledge of God, who is the king of all things, at true piety were more deserving of honour than riches or even than sovereignty itself." Admirable precepts and Eusebius declares again and again that this "Trinity of Princes"—so he calls them in one place—were models of deportment, modesty and piety. Unfortunately, we know how emphatically their future careers belied their early promise and the eulogies of the Bishop of Caesarea. We cannot doubt his statement that Constantine spared no effort to educate them aright, but it was most unfortunate that the remarkable success of their father's political career bore testimony rather to the effect of ambition without scruple than of "godly reverence and true piety."

* *OICC*

TIYCC

T&TOIS.